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Henry Davidson

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EVANGELICAL VISITOR.

Chas Ditson oct⁹⁰

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

Entered as Second-class Matter at the Post-Office at White Pigeon, Mich.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus*.

VOLUME III.

WHITE PIGEON, MICHIGAN, JUNE 15, 1890.

NUMBER 12.

MY SOUL IS SATISFIED.

There is a rock to which I cling ;
There is a joy of which I sing ;
A star on which I fix my eyes,
The star which shone in Judah's skies !
There is a cross at which I kneel
To mourn the sinfulness I feel ;
A throne of Grace to which I go
Because my Father asks me to.
Regret cannot bring back the past ;
The present is not overcast ;
The future's in my Father's hand,
And stretches to a Brighter Land !
I know there is some happy place ;
I know I'll see my Saviour's face ;
I know for me He bled and died,
And my soul is satisfied !
Selected by CATHARINE HUNTSBERGER.
West Fairview, Penn.

For the Evangelical Visitor.
RIGHTEOUSNESS.

We are taught in Holy Writ, that he who doeth righteousness is righteous". 1. John iii, 7. There is righteousness by faith; but living faith is brought to light by works. Good works are the accompaniment and fruits of righteousness: both are inseparably connected.

Per contrary—evil works are the accompaniment and fruits of un-righteousness. Our Salvation is no *merited* gift: it is a *gift*, free to all who will accept it.

Yet how inseparably are righteousness and our salvation connected. Those who will be made heirs to the eternal felicity of God's free gifts, shall be clad in robes "pure and white" which is the righteousness of the saints. Hence we conclude that where there is salvation, there is also righteousness; Christ's righteousness, certainly—but also a doing of that which is right on the part of man.

Now it has been intimated that the Scribes and the Pharisees had a righteousness, but it was not of

the *right* kind. It was said: "except your righteousness exceed that of the Scribes and Pharisees ye cannot enter into the kingdom of Heaven."

It seems from certain portions of Scripture that these same persons were guilty of binding burdens on men's shoulders too heavy to be borne, but they would not touch them with the least of their fingers.

Now it would seem that *true* righteousness does not consist in paying tithes of mint, annis and cumin, and leaving the weightier matters of the law,—judgment, mercy and faith. But it is to be feared that many persons in our modern times leave not only the weightier matters of the law, but also of *the Gospel* (glad tidings.)

Looking at the commission (Matt. 28.) from *this* end of the age or dispensation, one can scarcely comprehend the weight and force of the words—Go ye into all the world:—as spoken to the church in general assemblage (above five hundred brethren at once, 1. Cor. 15.) upon a mountain in Galilee.

Many who have full communion and fellowship, are willing not only to lay the burden of the ministry (commission) on other men's shoulders but to bind it with new ropes and green withs, lest they be called upon with their smallest finger to touch them.

Charity will undoubtedly allow us a few questions as comment on the above.

(I) 1. Is it righteous for a man called to preach the Gospel of Salvation to waste his time, talents and energy in the drudgery of earth?

2. Is it righteous for an organization of Christian people to stand by with folded arms, as gratified spectators of such a drama?

(II.) 1. Is it righteous for an organization of Christian people to ask of a man to bear the cares of a diocæ and besides support himself and family?

2. Is it righteous for a man to accept such insinuations on Gospel principles?

We believe that it is an act of righteousness for a minister to take charge of the Church; but we also believe that it is full well as righteous for the Church to take charge of the minister.

H. N. ENGLE.

For the Evangelical Visitor.
HINTS FOR PREACHERS.

Although the writer has no experience in publically and orally preaching the Word, yet considering his age and connection with the church these many years, he hopes he will give no offense by offering a few suggestions to our ministering brethren, designed for those who are yet young in this important calling.

On taking a view of the subject, a wide field for thought presents itself. For the sake of brevity, only a very few things will be noticed in this article.

First, we are taught to not "quench the Spirit." This point should always be kept sacredly in view, by all public teachers. Notwithstanding this, much may be done by proper culture, to present the truth in such a manner as to produce the best results without in the least quenching the Spirit.

In opening a meeting, a hymn is named and sung and then a portion of Scripture read and a prayer offered.

Here let it be observed, that in naming a hymn or a text, and in announcing appointments for oth-

er meetings, all should be done in a clear voice, and loud enough for all to hear, even though some be in the back part of the room. After a short pause, let it be repeated in the same manner, whether it be the naming of a hymn or of a text or of a chapter or of an appointment, so that those who may not have heard or may have misunderstood, can have the benefit of the repetition.

In reading a chapter, great care should be taken not to read any faster, than that the hearers may easily follow. Slow reading and a proper observance of inflections and pauses are necessary to attract attention and the voice should always be given volume enough to reach the most distant ears in the house.

An explanatory remark by the reader, is sometimes allowable and even necessary but should not be too freely indulged in.

At suitable intervals, the reader's eye should be cast over the congregation, conveying the idea that he is reading for all. By this means he will attract closer attention. It is a well known fact that there are many who can read well enough for themselves; but when it comes to reading for a congregation, very few have the proper tact.

An anecdote here may not be out of place. A public sale has been advertised. The day and hour had arrived. The people had come together, and a good reader of the company was called on to read the "*Conditions of Sale*." Reading in public was a new thing to him, and he meant to do it in a becoming manner; which, according to his idea was to read fast and pronounce the words correctly. There were only about a dozen lines to read. He began and got into such haste and such a muss over it that he would not allow himself time to take fresh breath.—In short he made such a miserably, unintelligible jumble of it that neither himself nor any one else understood, as he himself afterwards confessed.

Moral.—Let your reading be slow with all the necessary pauses.

As to preaching in the most intelligible and effective manner, a great deal depends on an inherent, God-given talent. But very much also depends on the cultivation of that talent, and in letting the Spirit have free course.

Reading a sermon from manuscript at full length will hardly manifest much spiritual power; therefore such manuscript should not be used, although a few short notes may be allowable.

In preaching, as in reading, a man should cultivate clear and distinct utterance. His words should drop from his lips as *clear and distinct from each other as new coins drop one by one from the mint*. This cannot be done in fast speaking. Many preachers fail of being well understood because of their fast speaking. They jumble their words together in an unintelligible string that no one can tell where one ends and another begins and though their ideas may be very good, their labor is lost by reason of fast speaking and indistinct articulation.

Let the speaker take time for clear and distinct utterance. Then his words will have their desired weight and he himself not looked at as a "*barbarian*."

Another thing necessary to be observed is that the speaker should as much as possible, take all his hearers under the range of his eye, giving a glance to all parts of the house at suitable intervals and not rest his vision too much on the book nor on the floor right before him. It seems very natural when any one is speaking to us, to want to see the expression of his eye.

Also, the speaker should not be too much concerned as to the *time* he is spending. Looking at the watch once or twice during a sermon is allowable. Oftener than that indicates uneasiness and should be avoided.

Another thing to be guarded against is *repetition*, which consists

in saying the same thing twice or oftener in the same words. Tautology is a repetition of the same thing in different words. This is sometimes necessary to give clearness to the thought to be conveyed but frequent repetitions of the same thing in the same words should be avoided, unless one thinks he must say every thing twice to be well understood.

C. STONER.

Polo, Ill.

MISCELLANEOUS.

A Few Stray Thoughts Gleaned from the Busy Life of a Busy Youth.

The following questions have proved helpful to me, so I give them to others:

PERSONALITIES.

"Am I a fair-weather and when-I-feel-like-it Christian?"

Do I work so hard for myself all the week that I am inclined to rob God on Sunday?

Do I forsake my own church services to attend those of another for mere personal gratification?

Am I more anxious for prominence and praise than for sanctification and service?

Does anybody see so little difference between me and a non-professor that he wonders at my membership in the church?

* * *

I give Thee up my heart,
For thou hast ever been most kingly
in the giving;
Thou hast fulfilled thy part;
Help me to serve thee in thy church
with honest living.

* * *

Have you not often thought my brother that we do not properly appreciate the office of the Holy Ghost? He desires to guide us in our every thought, word and act. He is the most potent influence in practical christianity.

* * *

There be negative and positive commands. Man usually gives negatives. Even Moses representing God said "*shalt not kill*," "*shalt not bear false witness*" etc., but

Jesus usually gave positive commands. He did not merely say "Hate not thine enemy" but do more; actually *love* thine enemy. The same form may be observed in the golden rule.

* * *

A FEW DONT'S.

Don't run up and disturb service by taking a drink of water. Little children in day schools are no longer allowed to do so between intermissions.

Don't line a hymn when the meeting-house is supplied with hymn-books. Don't wear your hat in the house of worship. As Moses was commanded to remove his shoes so should we remove the hat on holy ground—the house of the Lord should be holy ground.

Don't make long public prayers unless you have a temple to dedicate or special occasion to celebrate. Make your long prayers in your closet.

Don't apologize whenever you get up to preach. It looks as though you were ashamed.

Don't fail to attend all the services of the church.

Don't, O don't gossip!

MARCUS MARX.

QUALITIES OF CHARACTER.

There is scarcely a person living who has not some good qualities about him; but to have the required amount to make him agreeable and useful is something else. Here may be Mr. A, a very fine neighbor, industrious, kind hearted, etc., but he is a victim of the intoxicating cup which robs him of his money and makes him very unpleasant to his family. "The drunkard shall not inherit the kingdom of God." 1 Cor. vi, 10.

Here is Mr. B, a prohibitionist, very temperate in all his habits and has high respect for Christian people, yet he, himself, is irreligious. "Early will I seek thee Lord." Ps. lxxiii, 1. "But rather seek the kingdom of God and all these things shall be added unto you." Luke

xii, 37. Here, also, we have the character of Mr. C, who seems to be a very kind brother, energetic and blessed with stock and lands, yet seldom has anything to give to the cause of Christ; when there are expenses he looks to others to foot the bills. "God loves a cheerful giver." 2 Cor. ix, 7.

Now, then, we notice Mr. D, who is very liberal in contributing help and means for the erection of churches and support of religious societies, but is very reluctant to attend gospel meetings. He may attend funerals occasionally. "Not forsaking the assembling of ourselves together as the manner of some is." Heb. x, 25. "I was glad when they said unto me, let us go unto the house of the Lord." Ps.

Mr. E is also a very high-sounding professor, claiming angelic sanctification, yet he has a habit of talking evil about his fellow Christian and esteems himself much better than his brother. "Speak not evil one of another, brethren." James iv, 11. "Be kindly affectionate one to another with brotherly love; in honor preferring one another." Rom. xii, 10. Mr. F, we see, makes loud and long pretensions in public places as to how he loves his brethren, but, however, he will seek opportunities and occasions to accuse his brother even falsely and publicly. "Let us not love in word neither in tongue; but in deed and in truth." 1 John iii, 18.

Here is Mr. G, we cannot say anything particularly against him, only, he is very indolent and neglects to provide for his family, letting the long summer days go by unimproved, then need knocks at his door in the winter. "The ant is a people not strong, yet they prepare their meal in the summer." Prov. iii, 25. There is Mr. H he labors hard and is what we say, making money but he uses unfare means to accomplish his end. He is not strictly honest. "Provide things honest in the sight of all men." Rom. xii, 17.

Now we have before us Mr. I, who is an amiable young man of many

good qualities: he don't chew tobacco, nor drink the poisonouse cup, nor engage in wicked games, nor associates with ill behaved company, yet he is so light minded about his soul salvation. "Young men likewise exhort to besoberminded." Tit. ii, 6. Mr. J's conduct is attended with considerable gravity, yet he is too proud to deny himself to be a Christian. It is said that pride is the master-sin, and first born of the devil.

Now I have only described ten characters. If one character should possess all the bad qualities mentioned, don't you think he would be a terrible person? Well, then, if all those good qualities mentioned would be attained by a person would not he be a model? I believe there is a possibility if we get to the work with a will, asking God for His helping grace. May God help us all to exert our powers in that direction. J. R. ZOOK.

Preach not because you have to say something, but because you have something to say.

Love with everlasting love,
Led by grace that love to know!
Spirit breathing from above.
Thou hast taught me it is so.
Oh, this full and perfect peace!
Oh, this transport all Divine!
In a love which cannot cease,
I am His and He is mine.
Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I know, as now I know,
I am His and He is mine.
Things that once caused wild alarm
Cannot now disturb my rest,
Closed in everlasting arms,
Pillowed on His loving breast.
Oh, to lie forever here,
Care, and doubt, and self-resign
While He whispers in my ear,
I am His and He is mine.
His forever, only His!
Who the Lord and me can part?
Ah, with what a rest of bliss
Christ can fill the loving heart?
Heaven and earth may fade and flee,
First-born light in gloom decline;
But while God and I shall be,
I am His and He is mine.

For the Evangelical Visitor.

THE NARROW WAY.

Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Math. vii, 13, 14.

This language was spoken by the Saviour in his memorable sermon on the mount. His mission on earth was to redeem man from the fall which, was so great, that nothing but his death could satisfy the avenging wrath of God. Thus his death places heaven within the reach of all that are willing to accept the gospel terms. The whole human family are included. I believe every rational being at some time or other in life is awakened to a feeling that all is not well with him and his Mediator, and if at the time they do not know or fully comprehend its meaning it will be revealed to them some time with convicting power, for God has implanted the wisdom within his people to fully qualify them for his kingdom. But if they do not heed the call, the Saviour is not at fault, but as long as mercy's door is open, he is waiting to receive. Yet we have no time allotted to us but the present. "Now is the accepted time; now is the day of Salvation." By nature we are all sinners, and consequently on the sinners road until born again. Then the first thing that presents itself to the awakened sinner is that they are on the road to ruin and destruction, and if they begin in earnest to seek for the strait gate they will find it; but cannot enter in until regenerated—stripped from sin, clad in a robe of righteousness without and the Spirit of God within; cleansed through and through from pride, hatred, malice and purged from within, and the Spirit of Christ ruling instead, or we cannot enter the narrow way. Blessed be God, if we cleanse the inside of the cup and platter, the outside will become cleansed also. The road is too narrow to admit such that carry religion on one shoulder and the world

on the other. For this cause I fear "many shall seek to enter in and shall not be able, for, not all that say Lord, shall enter" into that rest but those that do the will of my Father which is in heaven. There are but two roads and each has his master. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi, 16.

As long as we live in the world, we have dealings with the world; but we need not have the world dwelling in us. We should be living epistles, read and known by all men, and for this cause I uphold a plain and modest appearance because it is only those that we are acquainted with that can tell by our daily deportment whether or not we are Christians. In going to our cities, traveling in different countries or even going within the walls of our churches, we meet those that do not know whether we are followers of Christ or not, if we have so much of the world about us that we resemble those that only claim to be servants of God. We notice that men belonging to any fraternity or society wear the badge or mark of that society with pride, and should not the Christian be willing to wear the mark of king Jesus?

I remember hearing a minister say, that once while passing along the street he approached a group of men that were using profanity in such loud tones that he heard it while yet some distance away; but as he came nearer, some one gave the notice that an humble man was passing them and instantly there was a silence until he was out of hearing.

Again we notice in traveling that as a rule those that are not conformed to the world are not usually presented with such reading matter that is poisoning the minds of so many in this age of the world. But some religious pamphlet or book is brought to them instead—so much influence appearance has. Stretch

forth thine arm, strain every nerve O, Christian, to uphold the true doctrine; "for the time has come when the people will not endure sound doctrine; but after their own lusts, shall heap to themselves teachers, having itching ears." Must we that profess to be his humble followers hold our peace and not hold fast to that which we received in the beginning, rooted and grounded on the solid rock Christ Jesus?

He has left us an example that we should follow him in all his appointed ways. Paul says, For I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation to every one that believeth; then with all boldness, let us work for him who has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; 2 Tim. i, 9.

IDA SHAEFFER.

West Milton, O.

SELECTED FROM MOODY.

"In England I was told of a lady who had been bed-ridden for years. She was one of those saints that God polishes up for the kingdom; for I believe that there are a great many saints in the world that we never hear about; we never see their names heralded through the press; they live very near the Master; they live very near heaven; and I think it takes a great deal more grace to suffer God's will than it does to do God's will; and if a person lies on a bed of sickness and suffers cheerfully, it is just as acceptable to God as if they went out and worked in his vineyard.

Now, it was one of those saints, and a lady, who said that for a long time she used to have a great deal of pleasure in watching a bird that came to make its nest near her window. One year it came to make its nest, and it began to make it so low that she was afraid something would happen to the young; and every day that she saw the bird busy at work, making its nest, she kept saying,

O bird, build higher! She could see that the bird was going to come to grief and disappointment. At last the bird got its nest done, and laid its eggs and hatched its young; and every morning the lady looked out to see if the nest was there and she saw the old bird bringing food for the little ones, and she took a great deal of pleasure in looking at it. But one morning she awoke, looked out and saw nothing but feathers scattered all around, and she said, "ah, the cat has got the old bird and all its young." *It would have been a mercy to have torn that nest down.* That is what God does for us very often—just snatches things away before it is too late.

Now, I think that is what we want to say to church people—that if you build for time you will be disappointed. God says: Build up yonder. It is a good deal better to have life in Christ and God than anywhere else. I would rather have my life hid with Christ in God than to be in Eden as Adam was. Adam might have remained in Paradise for 16,000 years, and then fallen, but if our life is hid in Christ, how safe?

HOW NOT TO HELP THE MINISTER.

1. Stay away from church if its cold or hot, or rainy or dark, or you are not very well, or have any business to look after, or any friends to entertain.

2. When you come, come late. Get a seat well to the rear, and if convenient behind a post or some fat man that will keep you well hidden.

3. Don't sing or bother yourself about the singing at all.

4. Don't pray, or kneel or stand up when others pray, but sit stock still and look about you with your eyes wide open and your soul shut.

5. But when the preacher begins then shut your eyes, and put your head in a meditative attitude—as much as to say—"If he does say anything worth hearing it will surprise me," or

6. If your breeding is too high that—look about with that indolent air that is a happy combination of innocence and ignorance, or

7. Go to sleep and lean your head on the pew rail in front, and make him welcome to all of the inspiration that he can get from the top of your head.

8. If you should hear anything, object to it. It don't require much talent to criticise. If anything happens to please you don't "let on."

9. Don't contribute toward his support. You can easily justify yourself by not approving his way, or view.

10. Don't ever invite anyone to come and hear him, or speak or act as if you esteemed him worthy of notice lest he might become proud.

These rules faithfully observed will dishearten any man not full of the Holy Ghost, and even if he is, he is liable to serious discouragement, if he does not heroically press forward in his work regardless of stumbling blocks. You will never be responsible for any good that he may do.—*Friend's Expositor.*

Calvinism and Arminianism, or predestination and free will, are fruitful themes of theological discussion to-day; and they were prominent subjects of controversy long centuries before the birth of Arminius or of Calvin. The Talmud refers to them as in apparent conflict, but as reconcilable in the light of the truth which includes them both. It is said in Pirke Aboth: "Everything is foreseen; and freewill is given. And the world is judged by grace; and everything is according to work." Here is a statement which would seem to cover the view of both Paul and James on the question of faith and works, as well as the views of Calvin and Arminius on the question of foreknowledge and of freewill.

One of the best things that could be done to promote the efficiency of the Sabbath-school would be to have a great deal more home study of the

lessons. This means more general interest in the matter among parents. It ought not to be a heavy task for any father or mother to see that their children always know the Sabbath's lessons. Who are responsible, if parents are not, for the religious instruction of their children? If parents will not even take interest enough in their children's souls to study with them a dozen Bible verses each week, how can they expect to render a satisfactory account of their faithfulness at God's bar?

—Westminister Teacher.

ROTHSCHILD'S MAXIMS.

The late Baron Rothschild had the following maxims framed on his bank-walls:

Attend carefully to details of your business!

Be prompt in all things!

Consider well, then decide positively!

Dare to do right! Fear to do wrong!

Endure trials patiently!

Fight life's battle bravely, manfully!

Go not in the society of the vicious!

Hold integrity sacred!

Injure not another's reputation or business!

Join hands only with the virtuous!

Keep your mind from evil thoughts!

Lie not for any consideration!

Make few acquaintances!

Never try to appear what you are not!

Observe good manners!

Pay your debts promptly!

Question not the veracity of a friend!

Respect the counsel of your parents!

Sacrifice money rather than principle!

Touch not, taste not, handle not intoxicating drinks!

Use your leisure time for improvement!

Venture not upon the threshold of wrong!

'Xtend to every one a kindly salutation!

Yield not to discouragement!

Zealously labor for the right!

& success is certain!

WHAT THE DEACON SAID.

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years of my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since, what I'd talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the kings of England, Edward I., who had an officer called the Lord High Almoner, and one of the things that man had to do was to remind the king of the duty of alms-giving. I've thought to myself many a time, that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job getting together that pile of gold and silver for the temple, and he just turned to the Lord and said, 'All these things come from thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd gen'rally a tech of neuralgy, so't I didn't feel like goin' out, and I stayed home. Tract So-

ciety day I'd begin to be afraid I was going to be deaf, and I oughtn't to be out in the wind, so I stayed indoors; and on the Sabbath for helping the Publication Society, like as pot my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the apostles ever took religious papers. The Bible was enough for them, and it ought to be enough for other folks.

"And yet, I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, any how, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadful proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'pa, will we have to pay rent in heaven?'

"'What?' says I, lookin' down at her, kind of astonished-like.

"'Will we have to pay rent in heaven?' says she again.

"'Why, no,' says I. 'What made you think that?'

"Well, couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, any way, for we'd never had to pay any, livin' in our own house. But at last I found out that she had heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out-of-doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well; wife went on and talked to Nannie, and explained to her

about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think that Seth Brown dared to talk about me in that way—right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said, 'Well, deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought, the worse I felt. I was angry at first, but I got cooler, and I thought of foreign mission Sabbath and the rheumatiz, and home mission Sabbath and the headache, and Bible Society day and the neuralgy, and tract day and the corns, till it just seemed to me I couldn't stand it any longer; and I knelt down there in the blackberry patch, and said, 'O Lord, I've been a stingy man if there ever was one, and if I ever *do* get to heaven, I deserve to pay rent, sure enough. Help me to give myself and whatever I've got, back to thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now; and I mean to keep on giving as long as I live.

—Selected by S. DITSON.

A NEW CREATURE.

Are you a new creature in Christ? You must be if you would be saved. "That which is born of the flesh is flesh." Gifts however large, sermons however eloquent, prayers and praises born of the flesh, end in the flesh. They will not take any one to heaven. They do not change the fleshly nature. The

quality of the fruit of a tree is not improved by increasing its quantity. No amount of polishing can change iron ore into steel. To acquire the new qualities needed, it must pass through the fire. No acquisition of theological learning, no proficiency in the outward performance of the rites of Christian worship, can convert a sinner into a saint. To become spiritual, every one must be born of the Spirit.

You have been in the church for years. You give your money for its support and your prayers for its prosperity. You are moral in your outward life. But your natural temper remains unchanged. What you were, in nature and disposition, before you joined the church, you are still. There has been no change in your spirit or temper perceptible to yourself or to others. If there was at first, its duration was brief. With the exception of performing a few religious duties, your life is the same that it was before you united with the church. You are at times conscious of your sad defects, and have made many an effort to obtain a "deeper work of grace." But in this you have failed. "What is the matter?" The trouble is, you are not *born of the Spirit*. You are working on a wrong theory altogether. You are proceeding upon the false assumption that the "old man" can be so disciplined and refined as to fit him for heaven. This is a fatal mistake. Your seeming success in improving his appearance is deceptive. The heart beneath that polished exterior is as full of pride, and ambition, and passion, and love of the world, as ever. You must begin at the very bottom. It may be that you have maintained a creditable profession for years. So had Nicodemus. Like him, you must be born again, or you cannot see the kingdom of God. Anything short of this will end in everlasting disappointment and despair.

Let me give you some marks by which you may know whether you are a new creature in Christ Jesus, or not.

1. If you are a new creature, there is a radical change in your disposition and nature. If you were proud you have become humble; if covetous, liberal; if quick-tempered, patient; if fretful, cheerful. You are thoroughly honest in all business matters, and sincere in a desire to know God's will.

2. If you are a new creature your manner of living is changed. You do not live in self-indulgence. You give up tobacco, if you ever used it. You are plain in your dress, and humble in your appearance. You no longer walk in the counsels of the ungodly; but if you belonged to secret societies, you have "come out from among them and are separate."

3. You do not feel any opposition to the doctrine of holiness. If there is for you more grace, you are glad to hear it. Your aim is to press on to as great a fullness of experience and perfection in conduct as is possible for you.

4. You abound in good works. You make it a study to benefit your fellow men. You lay your money, and your talents, and your influence under contribution to do good. You are not looking so much to be helped as you are to help others. You do not require to be petted and flattered and put forward, but you are willing to serve the cause of God in the humblest capacity. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."—Eph. ii, 10.

If you find that you are not a new creature, do not rest until you are one. No longer adopt half-way measures and take up with a defective experience. Be thorough. Separate yourself from all ungodliness. Make any confession and restitution that God shows you is necessary. Give up your pride and your reputation. Let the Spirit search you, and make you all over new.

"Therefore, if any man be in Christ, he is a new creature: old

things are passed away; behold all things are become new."—2 Cor. v, 17.

MISUNDERSTANDINGS.

How many griefs and troubles which come to us in this world are purely the result of misunderstanding. We think people say what they never did say, or mean what they never did mean. We count men unreasonable and harsh; we fume and fret about matters which do not go to our liking; we complain about what men have said or done; and all this while the persons whom we are blaming meant nothing of the kind that we surmise, and know nothing whatever of our tribulations.

This is one reason why persons who have grievances should go at once to those concerned. They are often the only ones who know the truth, who can explain the misunderstanding, correct the error, or right the wrong. They can tell what they intended to say, or intend to do; and in a great many instances we shall find, on going to the proper parties, that we have utterly misapprehended the facts in the case, have judged others unkindly, and have made ourselves miserable for nothing. In many a case we shall find that we have taken offence where no offence was intended; that we have counted words harsh which were kindly meant; that light and tripping phrases which were carelessly thrown off, have been taken to heart as they never should have been; and that we have made ourselves and others miserable, when there was no need of it whatever.

How many such little misunderstandings stick, like a splinter in one's finger, until they make mischief and trouble that cannot easily be remedied; and in how many cases five minutes' frank honest talk would have settled the whole matter. The policy of silence at such times is a very dangerous policy, and many hearts have bled and suffered when a word would have healed them.

Selected by CHRISTIAN WISMER.

EVANGELICAL VISITOR.

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Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Michigan, June 15, 1890.

NOTES ON THE WORK OF CONFERENCE.

Conference has met and adjourned and its work is a part of history. We are thankful that we can say that it was one of the most harmonious that it was our privilege ever to attend. The general drift of the work was as it should be, the enlarging of the field of labor as well as more effectual work where the church has obtained a foot-hold. We believe that the future of the church under the blessings of God will be marked with rapid and far-reaching results. We were glad to note the zeal manifested in mission work. Although we have had for many years a board of mission, and many and various have been the attempts of the church through general conference and other means to reach out after mission work, and in some instance with good results, yet so long as the matter had no

especial means to urge the work the best results have, we think, not been attended. There seemed to be too much of a disposition to wait for an oft repetition of the Macedonian cry before an effort was put forth to reach the hungry. We trust that day is past.

Another difficulty propably in the way that seemed to act as a clog to the progress of the work is, the difference in localities. Those who live where the church is large and where the work has its regular routine, do not see the necessity so much as those who live on the frontiers or those who visit the frontiers often. The result is that they look with mistrust on the effort put forth by some, and although conference may have time and again urged the matter, yet neither workers or the means to work with were so freely at hand to carry on the work as they should have been.

But still another difficulty existed and may yet, in a measure, exist; but we think it is largely overcome, and that is sectional differences. A large part of the money raised will of course come from those large, and may I say, wealthy churches, and must as of necessity, be used in the more sparsely settled sections of country. This is, we think, as it should be. The general drift of emigration is westward and it is largely made up of those who were less fortunate in the east so far as the accumulation of property is concerned. They may be our brothers and sisters, and our sons and daughters, but one thing is certain they belong to the same human family that we do and who have souls as well as we have that must be saved or forever perish. It should not matter so much where our brother lives, but it should be a matter of great concern to us all whether he is saved.

But these difficulties and these sectional differences, it can be said to the praise of God, are being largely overcome, and we think the auxiliary or working committee of the mission board chosen from different districts of the church will go far to

help along the work. We would here say that their work does not in any respect interfere with the old board, but simply seeks to aid them in the work and will in a measure take the place of the church at large in prosecuting the work, and should not have a tendency to cause the church, as a body, or as individuals, to relax their efforts to spread the gospel; but should, on the contrary, stimulate to more earnest and persistent efforts.

Our people are justly considered conservative in many respects and we are thankful that we belong to such a body of Christian believers. But in the spread of the gospel there should be only one element and that is an *element of intense earnestness to save sinners*. So long as there is one unsaved soul in the world; so long as there is one soul in error, it becomes the children of God to put forth every effort to win that soul from the error of his ways to God.

While this committee is not restricted, only in one respect, we trust that it will feel itself bound by every series of duty to press the work with all the vigor and devotion to the object in view that it can bring to bear, and for this it will need all the helps from the different sources that it can obtain.

One thing is in full preparation for use that will greatly facilitate their work, and that is those articles on Baptism and the Lord's Supper.

When those articles are printed in pamphlet and tract form, ready for distribution with the ordinance of washing the saint's feet then the committee will have something to send with the missionaries that will at least be a means of making the people better acquainted with the doctrine of the church. But these are not all that is needed. We need tracts on repentance, faith conversion and against many of the sins of the present age; and we trust our people will not neglect to supply themselves with the desired means. But is there not another means at hand in mission work that should

be used? We refer to our sisters in the church. We believe that they generally manifest more interest in the salvation of souls than the brethren; and in house to house visits, especially in the cities, they have more ready access to the inmates of the house than men have, and we believe a wide field of usefulness would be open where much good might be done. Would it not be well for the church to recognize this class of mission workers? The time is very opportune.

NOTICE.

By request, we would respectfully call the attention of all interested in the publication of the articles on the ordinances, which, by direction of conference are placed in the hands of a committee for publication.

Before the work goes to press the committee should know how many copies will be wanted, and for this reason every district should be canvassed and the number of copies desired should be ascertained. It would be well for each district to order a number of copies over and above what are actually called for by the members, which should be kept on hand to supply future calls as well as for free distribution. We think the auxiliary committee or board of missions should order a large supply for use in the mission field, and we think it would be very convenient to have some printed in tract form. For instance, Baptism and the qualifications for baptism separate, and Washing the Saint's feet and the Lord's Supper in tract form separate. They would be very convenient for distribution in mission work. But the whole work published and bound together will be the most satisfactory for those who desire to have a full knowledge of the doctrine of the Bible as believed in and taught by the church.

All orders for the work should be sent directly to the committee, as follows: Dr. W. O. Baker, Louisville, Ohio; Eld. Samuel Zook, Abi-

lene, Kan.; Eld. Jesse Engle, Bell Springs, Kan.

We hope this matter will receive prompt attention from all interested. It will, of course, not be known what the actual cost of the book will be, but it will depend largely on the number printed, which should be many thousand copies.

EVANGELISTIC WORKERS.

We notice that brother and sister John W. Hoover, of South Cayuga, Ont., are arranging their financial affairs so that they can both be from home and expect to enter the field early in September to labor in revival work. Although we are not authorized to make this announcement, we take the liberty to do so as the move is so in accord with our most cherished wish that we believe that it is God's way to carry on His work. We trust those who desire their help will make a note of it and will give them a call early. We do not think that they have yet marked out any especial field to labor in; but undoubtedly it will not be long until arrangements will be made. They are very favorably situated for the work, as they can leave home duties in the care of their son. Brother and sister Hoover are both good workers. We think it is scarcely necessary to say that those soliciting their help should remember their temporal wants. Address them at South Cayuga, Ontario.

BENEVOLENT FUND.

From a Brother,	\$5.00
From a Sister,	\$2.00

We have commenced sending out bills to those who are in arrears to the EVANGELICAL VISITOR. We are sorry to have to do it but we are very much in need of the money. We have our expenses to meet, our printers must be paid and although the amount due us may seem small yet it is our only resource and in the aggregate it amounts to enough to meet the current expenses of the VISITOR. We hope those who

are in arrears will not fail to send the amount due us and help us out of our present difficulty.

To our correspondents we wish to say that the religion of Jesus Christ is a religion of love and peace and goodness to all men.—We believe it is our duty to uphold the principles of that religion in clear and plain language but we think too that we should not forget the teaching of our blessed Saviour and try and use the mildest language possible in expressing our sentiments on any and every subject we propose to write upon.

Then only have I attained to that which deserves the name of goodness, to that moral perfection of which Christ is the type, when duty has ceased to be a thing of self-denial, and has become a kind of self-indulgence, the expression of an irresistible inward impulse, the gratification of the deepest passion of the soul. Then only have I reached the elevation of nature to which Christ would exalt us, when I not only hearken to the voice of duty, but when, listening to the inmost utterances of my own spiritual nature, it is the very same accents I hear when the dictates of conscience not merely echo, but blend themselves inextinguishably with the commands of the living God; and when, as I yield myself up to their sway, it is not wills, but the one will of infinite goodness, that rules and reigns within me.—*Principal Caird.*

Those who search for gold, dig much earth and find but little.—*Heraclitus, B. C. 513.*

If a man hope not for that which bafflETH hope, he shall not find it, for it is past searching for and past finding out.—*Heraclitus, C. C. 513.*

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—*Jonathan Edwards.*

CORRESPONDENCE.

FROM OREGON.

We are in receipt of a letter from brother and sister H. W. Elliott, Salem, Oregon, formerly of Randall, Kansas, in which they speak very favorable of their new home. We will let them tell their account in their own language:

"We left our home in Kansas on the 8th of May and arrived here on the 13th, all well, without any mishaps. We were truly thankful after so long a run to be at our journey's end. There are many dangerous and frightful places on the route and much of the way is a barren wast. It seems fit for nothing—but what a change after we strike the valley with its fine water, timber, fruit of all kinds in abundance, grain of all kinds except corn, and a little of that and a variety of grasses. We are now in the midst of the strawberry season and finer fruit I don't think the world can produce. Vegetables are easily raised with proper attention, except, probably, sweet potatoes, for which I think the climate is too cold. But for wheat, oats, barley and potatoes, this country is hard to beat, and for raising cattle, horses and sheep. It is well adapted for dairying and a great variety of industries we did not have in Kansas.

To those who think of emigrating to the west we would say come and see this country, where extreme heat and cold and cyclones and severe storms are unknown.

Timber is plenty and cheap. Land is worth near Salem from \$35 to \$125 per acre and 5 to 20 miles away from \$20 to \$50. We have not bought yet, but intend to make this valley our home.

We would be pleased to have any of the brethren coming to the coast to come and see us and this part of the west. We need no cisterns here, the water is so nice and soft."

ALICE E. AND W. H. ELLIOTT,
Salem, Oregon.

Subscribe for the Visitor.

For the Evangelical Visitor.
EXPERIENCE.

As I am sitting all alone this evening, no one near me but my blessed Lord and Master, how it cheers my poor soul to think of such a dear Saviour as we have, that when we are all alone, we can have sweet communion with him. I feel so very thankful that we can come to Him in secret prayer and at all times.

I will tell you a little of my experience. When I was quite young, I often felt the good Spirit strive in my heart; but did not know then what it meant. My mother taught me the Lord's prayer when I was yet quite young, and that I will never forget. I would often repeat it when I went to bed and it would always seem to make me feel good. But as I grew older I became more hardened in sin until I was about fourteen years old. Then I was taken into the Reformed church, by being catechised; but I did not know any better at the time; only I thought it was right. Soon my mother died; then I had no home. I was out in a cold world. I set out to serve the Lord, was taken into the old Brethren church, or Dunkard, by baptism, went to their communion several times and continued in connection with that church for some time. I began to read the Scripture more and found there what was required of me to do, and it pleased the Lord to show me more and more the way I must come to be a child of God, and that was to be born again—to leave the world behind. He taught me that we cannot serve two masters—that we must love the one and hate the other, for the Bible tells me it is so and I do believe God wants us to do as he said. I often wondered how the brethren and sisters could stand up and confess Jesus as their Saviour. After I was born again, I could then tell of his wonderful love and goodness to me, and I still felt like serving Him, and by His aid and assisting grace, I will as long as I live. I feel that I am one of the

weakest of his children. I so often feel that I have done so little for my Lord and He has done so much for me, but I will trust in him. I often think of that beautiful hymn where the poet says,

"Other refuge have I none,
Hangs my helpless soul on thee,
Leave, oh leave me not alone
Still support and comfort me."

This I have written with the help of God for the VISITOR.

MRS. R. J. L.

Martinsburgh, Pa.

For the Evangelical Visitor.
FEED MY LAMBS.

Feeling impressed to write a few lines to those who have lately started out in the pilgrimage from earth to heaven, I will try to do so, trusting I may be guided by the Holy Spirit. The Savior, in order to try Peter's sincerity, asked the question, Lovest thou me more than these? When he received the answer in the affirmative, he says, feed my lambs. All who are acquainted with sheep husbandry, are aware that the lambs of the flock need very tender care, and that they need nourishment very often. So does the spiritual child need the sincere milk of the word, that they may grow thereby. I would here say, to all who have enlisted under the Blood Stained Banner of King Immanuel, that you have entered upon a glorious warfare, and in order that you may fight the good fight of faith, you will need to be fully equipped with armour, as there is going to be an enemy opposing you. You will need the shield of faith, wherewith, the Apostle says, ye shall be able to quench all the fiery darts of the wicked. And above all things take the Sword of the Spirit which is the word of God. The Apostle now says if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. You are now to be

dead unto sin, but alive unto God. It will now become your duty, as well as a privilege, to confess Christ wherever you go, and by doing so he has promised to confess you before his heavenly Father. It will now be your privilege, to tell sinners around, what a dear Saviour you have found, and then you may be the means of inducing many more, to forsake the enemy of souls. Oh what a happy thought, to the new born child of God, to think that after resisting kind pleadings of a loving Saviour so long, he would still have mercy on you. Should this then not arouse you, to do all in your power, to arouse sinners to flee from the wrath to come? The time is short. (I Cor. 7, 29.)

H. R. HEISE.

SELECTIONS.

GOD'S CHILDREN INDEED.

"John's furnace was a cave on a cold, bleak isle," said the Rev. John T. Wilds in the Seventh Presbyterian church Sunday. "Day by day the fire descended and gradually removed the dress. At last, when the image of Jesus was reflected in him, he saw the common brotherhood of mankind, and to you, and to me and the rest of the world he introduced himself as a changed man. 'I John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.' He took hold of my hand then and of yours, and, putting the other hand on our shoulder, said, 'brother'—'sister.'"

"We always think of John as the beloved disciple. Ah! he was the pet disciple, the child spoilt with love. Everybody who saw him yearned after him. But believe in his early apostleship, he was the son of thunder, calling down fire upon unbelievers, full of jealousy and selfishness for Christ, always sticking close to Jesus and keeping aloof from others, sitting by His side and leaning on his bosom, anxious for the great seat of honor at his right

hand in heaven as well as on earth, rather than that disciple, full of melting, Christ-like love for all mankind. At any rate, John did not know what brotherhood and companionship were outside of Christ, until the bleak, cold walls of Patmos' cave and the tempest-beaten island became his home. But that purified him, and one thing burst upon him—the adoption of all believers in the Lord—and it was then, grasping Christ's love for mankind, he was able to write the gospels and the epistles so full of love and the joy of being a child of God.

THE SANCTITY OF SUFFERING.

"It is recorded of a Catholic saint of long life and manifold and patient endurance, that he was visited by his Lord, the Son of God, whose countenance was marred more than any man's. And the Lord asked him what he wished might be done to him for his honor and comfort; and the aged, all-enduring saint, seeing the image of his Lord's and observing what suffering could do, replied with ineffable sweetness 'Lord, that I might suffer most!' What can make a face like suffering? What can make a man like sanctified suffering? What can enrich and ennoble a life like sorrow accepted in the right spirit? It takes out every trace of the old Adam; it brings upon the human face the very lustre of God.

"John was the witness of wonderful things during his exile. If we had seen heaven as he saw it and had heard the angels sing as he heard them; if we had beheld the host of the redeemed and seen Jesus in the midst thereof as he did, I believe we would talk of nothing else but the pearly gates, the golden streets, the river of eternal life and the angels singing 'Holy! holy! holy!' But the purified disciple, losing all sight of these glories, shouts to the world to look and behold something grander still. What can it be? God's power? For he has seen God's wrath and the plagues that fell on sea and land. The awfulness of God's presence?

For he had seen the flames and heard the cry of woe. No, not that! Not that! It was something greater, grander, more unsearchable still—God's love. For whom? For you and me and the suffering child on lonely Patmos. 'Behold what manner of love the Father hath bestowed upon us!'

SOMETHING TO WONDER AT.

"God's character and greatness are never understood until we see His love. He is great at all times and His ways are past finding out, but God is God because He loves. I do not wonder at His power, because He is almighty. I do not wonder at His omniscience, for the world is His, and He made it and He holds us in the hollow of His hand.

"But what I wonder at, and what I will never fully understand is that He first loved us. Why should God have loved me, when I was a wanderer and knew Him not? Why should God have loved me, when I was dead in sin, blackened and smeared like the smoked bottle? He might have pitied me—that would have been like His great heart—but to have loved me? We gave Him hatred; He bestowed love. We denied and rejected Him; He loves us. We smote Him and mocked Him; He loved us.

"Drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away.
'Tis all that I can do."

A LONG LADDER.

I remember hearing of a man who dreamed that he had built a ladder from earth to heaven, and when he did a good deed his ladder would always go up higher. When he gave away large sums of money to the poor up it went further still. By and by it went out of sight. When he died he thought he would step off his ladder into heaven, but he heard a voice roll out of Paradise, "He that climeth up some other way, the same is a thief and a robber," and down he came ladder and all, and he awoke. He said if he wanted to get Salvation he must get it another way than by good deeds, and he took the other way. Selected.

CHRIST IN THE GARDEN.

When nature was sinking in stillness in
to rest
The last beams of daylight shone dim in
the west
Over fields by the moonlight my wander-
ing feet
Sought in calm meditation some lonely
retreat
While passing a garden I paused to hear
A voice faint and plaintive from one that
was there,
The voice of the sufferer affected my
heart
While in agony pleading the poor sin-
ners part.
In offering to heaven his pitying prayer,
He spoke of the torment's the sinner
must bear,
His life as a ransom he offered to give
That sinners redeemed in glory might
live.
I listened a moment then travelled to
see
Of what a complexion this stranger
might be
I saw him low kneeling upon the cold
ground,
The loveliest creature that ever was
found.
His mantel was wet with the dew of the
night,
His locks by pale moonlight were glist-
ening bright,
His eyes bright as diamonds to heaven
were raised
While angels in wonder stood around
him amazed.
So deep were his sorrows, so fervent his
prayer,
That down over his breast rolled blood,
sweat and tear,
I wept to behold him, I asked his name,
He answered, 'tis Jesus from heaven I
came.
I am thy Redeemer, for thee I must die,
The cup is most bitter but it cannot
pass by,
Your sins like a mountain are laid upon
me,
And all this deep sorrow I've suffered
for thee.

Selected by O. I. S.

For the Evangelical Visitor.
WHEN?

The purpose of God has for ages been to save mankind from sin. The glorious plan of salvation has been brought about for no other purpose than to rescue from death, those who by sin have been subjected to death.

As a consequence of this plan, the church has been entrusted with a commission which has attached to it a weight and seriousness which do not attend man's words.

He who is our priest; He who will be our king; He who commands all power in the Father's appointed time, has said: "Go ye into all the world and preach the gospel to every creature."

But when shall these things be done?

Anti Christian influences have persuaded the church to mete out this work as the duty of the bride, either in the early establishment of the Christian religion, or, largely to be developed in an age, by many considered to constitute a *spiritual* reign of Christ on earth.

We are taught that one soul is worth more than the whole world; but do we ever stop to ask, "When does this word take effect?"

"Now is the accepted time; now is the day of salvation." It is *now* that the glad tidings shall be sent forth. It is *now* that one soul is worth more than the whole world. And yet under the influences of religious tranquility and the love of this present world, the most powerful element of the church seems to tell us, by act, that the worth of souls may be reckoned by a few dollars.

There seems to be a perversion of taste even in so called *converted* men and women.

The question where is our activity as a body of converted men and women manifest, has been to me a matter of serious consideration.

Organized bodies of men—of whose principles many may be defied—stretch every nerve to widen the territory for the influence which they possess.

Men of corrupt minds; men of satanic principles; even the Atheist spends time, talent, and not only a few dollars, for the spread of the powers of darkness. But we who claim for ourselves to have the light of the gospel in our *own* hearts, are too much miserably content with a

self possession of what we *hope* will carry us—through grace—to heaven at last.

Brethren the time is short; the leaves of the fig-tree are falling. The church is in a state of slumber regarding the work which must be done *now*. And who will do it?

Every member has a duty to perform in the work of "teaching the nations;" not only by words of kindness and words of cheer or comfort; not only by acts which force to the surface the *principles of love*; but even the Apostolic church found that the gospel needed financial support in order that the best results might be attained as relating to its general distribution.

We know that fields are white to harvest.

If men of honest purposes would but go forth to seek that which is lost, believing that the poor in this world may become rich in faith, and heirs to the promises, permanent fields of labor might oftener be established.

The finances of the church treasury—for the purpose of sending forth messengers of peace—seem measurably to be a barrier to the activity which might otherwise be developed. We hope however, never to see the day when the brotherhood will follow the pernicious course of many churches in the way of raising funds for church finances.

Church socials, ice cream parties; turning the house of God into places of merchandise and carnal or frivolous enjoyments, are scenes of disgust to the sober-minded bystander; they are antagonistic to the principles of *true* christianity.

But the church must be active; the progressive spirit which is arising, cries "more vent." Let us act on principles which are right, and implant in the coming generation that which has the approval of one who is to be the Judge of quick and dead. By an individual giving *now* of that which we owe to God, we might raise our mission fund so as to send, the coming fall, not only two, but more, honest, willing, and

energetic brethren into the field. If the church will not wake up to the importance of this matter, the results must certainly be appalling. We love the church. We love many of her principles—principles which are a scarcity among modern churches.

Nevertheless we feel that it is high time for us to awake out of sleep as regards the mission work. A few suggestions may not be out of order.

(1.) That which is taught by those who wait at the altar, molds largely—very largely—the character of the people.

(2.) The church paper will be a messenger of weal or woe to the coming church; who will use this most powerful agency to raise our interest in this great work?

(3.) And last, but not least, the church needs to be stirred up to a knowledge of the fact, that although our fathers have not taught it, yet it is a *gospel principle* that organized churches shall support their mission laborers. H. N. ENGLE.

A MOTHER'S PARTING WORDS.

When I was a boy—before I was a Christian—I was in a field one day with a man who was hoeing. He was weeping, and he told me this story, which I have never forgotten: When he left home his mother gave him this text: "Seek first the kingdom of God." But he paid no heed to it. He said when he got settled in life, and his ambition to get money was gratified, it would be time enough then to seek the kingdom of God. He went from one village to another and got nothing to do. When Sunday came he went into a village church and what was his surprise to hear the minister give out the text: "Seek first the kingdom of God." He thought that it was but his mother's prayer following him, and that some one must have written to that minister about him. He felt very uncomfortable, and when the meeting was over, he could not get the text out of his mind. He went away from that

town and at the end of another week he went into another church and heard the minister give out the same text, "Seek first the kingdom of God." He felt sure this time that it was the prayers of his mother, but he said calmly and deliberately, "No I will first get wealthy." He did not go to church for several months, but the first place of worship he went into he heard the minister preach from that same text. He tried to stifle his feelings; tried to get the sermon out of his mind, and resolved to keep away from church altogether. "My mother died" he said, "and the text kept coming up in my mind, and I said I will try and be a Christian." The tears rolled down his cheeks as he said, "I could not." No sermon ever touches me; my heart is as hard as a stone. I went to Boston and got converted, and the first thought that came to me was about that man. When I got back I asked my mother, is Mr. L.—still living at—? "Didn't I write to you about him?" she asked. They have taken him to an insane asylum, and to every one who goes there to see him, he points up with his finger and says, "Seek first the kingdom of God."

There was that man with his eyes dull with the loss of reason, but the text had sunk into his soul; it had burned down deep. When I got home again my mother told me he was in her house. I went to see him. I found him sitting in a rocking chair with that vacant, idiotic look upon him. Whenever he saw me he pointed at me and said, young man "Seek first the kingdom of God." Reason was gone, but the text was there. I could not help wishing that the prayer of his mother was heard and that he had found the kingdom.—SEL.

INFLUENCE.

How startled a man would be, if with naked eye he could see the influence that proceeds from him, just as our breath becomes visible on a

frosty morning! Every word and act even in the humblest life reaches so much farther than one would first suspect. Longfellow, in one of his letters, tells an odd story of a Jew who purchased all the flies in a certain grand mansion, together with the privilege of killing them any way he pleased. The price he paid was very considerable, and the contract was signed and sealed in due legal form. Then drawing a revolver he began deliberately to shoot the flies. Bang! bang! bang! Now the ball would shatter a plate-glass mirror; now it would puncture a beautiful painting; and now it would plough through the polished surface of a mahogany table, till the owner of the house cries "*enough*" and pays a large price to be released from his bargain. Every human act is like a bullet launched into space. One can not divine its ulterior effects. We are like sportsmen who thoughtlessly fire leaden pellets like spray into the green banks or leafy tree-tops, aiming perhaps at some large game, heedless of the little sparrow who is smitten by the stray shot, or of the innocent field-mouse who creeps away to die. We aspire to lofty stations where we think we may be able to wield a long lever of influence, and never ask ourselves the question whether we have sufficient character and intelligence harmlessly, rightly and nobly to wield the little influence we now have. How common and how pitiable the spectacle of a small man in a lofty position! Our misfortune in municipal, national, and even ecclesiastical politics is that little men have shouldered or wormed their way to high offices, the duties and impossibilities of which they have neither the character nor the intelligence worthily to perform. How sorry the spectacle of a soul strutting about in garments that are too large for it! Such lives have coiled up within them infinite possibilities of mischief and harm and wreck to other lives. The crude boy, in thoughtless and ignorant cruelty, tears from the butterfly the gorgeous wings which the wisest scientist cannot replace. A small man carrying through the streets a long ladder thrusts the end of it, without meaning to, through a valuable plate-glass window.—REV. EWART JUDSON, D. D.

"WEIGHED IN THE BALANCES."

"Thou art weighed in the balances, and art found wanting." Daniel v, 27.

People say there is a day of judgment coming. My friends, every day is a day of judgment, and you and I today are being canvassed, inspected, weighed. Here are the balances of the sanctuary. They are lifted, and we must all be weighed. Who will come and be weighed first? Here is a moralist who volunteers. He is one of the most upright men in the country. He comes. Well my brother, get in, get into the balances now and be weighed. But as he gets into the balances, I say: "What is that bundle you have along with you?" "Oh," he says, "that is my reputation for goodness, and kindness, and charity, and generosity, and kindliness generally." "O my brother! we cannot weigh that; we are going to weigh you—you. Now, stand in the scales—you, the moralist. Paid your debts?" "Yes," you say, "paid all my debts?" "Have you acted in an upright way in the community?" "Yes, yes." "Have you been kind to the poor? Are you faithful in a thousand relations in life?" "Yes." "So far so good. But now, before you get out of this scale I want to ask you two or three questions. "Have your thoughts always been right?" "No," you say "no." Put down one mark. "Have you loved the Lord with all your heart, and soul, and mind, and strength?" "No," you say. Make another mark. "Come, now be frank and confess that in ten thousand things you come short—have you not?" "Yes." Make ten thousand marks. Come now, get me a book large enough to make the record of that moralist's deficits. My brother, stand in the scales, do not fly away from them. I put on your side the scales all the good deeds you ever did, all the kind words you ever uttered; but on the other side the scales I put this weight, which God says I must put there—on the other side the scales and opposite to yours, I put this

weight: "By the deeds of the law shall no flesh living be justified." Weighed, and found wanting.

Still, the balances of the sanctuary are suspended, and we are ready to weigh any who come. Who shall be the next? Well, here is a formalist. He comes and he gets into the balances, and as he gets in I see that all his religion is in genuflexions and in outward observances. As he gets into the scales I say: "What is that you have in this pocket?" "Oh," he says, "that is Westminster Assembly Catechism." I say; "very good. What have you in that other pocket?" "Oh," he says, "that is the Heidelberg Catechism." "Very good. What is that you have under your arm, standing in this balance of the sanctuary?" "Oh," he says, "that is a church record." "Very good. What are all these books on your side the balances?" "Oh," he says, "those are 'Calvin's Institutes.'" "My brother, we are not weighing books; we are weighing you. It cannot be said that you are depending for your salvation upon your orthodoxy. Do you not know that the creeds and the forms of religion are merely the scaffolding for the building? You certainly are not going to mistake the scaffolding for the temple. Do you know that men have gone to perdition with a catechism in their pocket? "But," says the man, "I cross myself often." "Ah! that will not save you." "But," says the man, "I am sympathetic for the poor." "That will not save you." Says the man, "I sat at the communion table." "That will not save you." "But," says the man, "I have had my name on the church records." "That will not save you." "But I have been a professor of religion forty years." "That will not save you. Stand there on your side the balances and I will give you the advantage—I will let you have all the creeds, all the church records, all the Christian conventions that were ever held, all the communion tables that were ever built, on your side the balances. On the other side the balances I must put what God

says I must put there. I put this million pound weight on the other side the balances: 'Having the form of godliness, but denying the power thereof. From such turn away.'" Weighed, and found wanting.

Still the balances are suspended. Are there any others who would like to be weighed or who will be weighed? Yes, here comes a worldling. He gets into the scales. I can very easily see what his whole life is made up of. Stocks, dividends, percentages. Get in, my friend; get into these balances and be weighed—weighed for this life and for the life to come. He gets in. I find that the two great questions in his life are, "How cheaply can I buy these goods?" and "How dearly can I sell them?"

I find from talking with him that religion and the Sabbath are an interruption, a vulgar interruption, and he hopes on the way to church to drum up a new customer. All the week he has been weighing fruits, weighing meat, weighing ice, weighing coal, weighing confections, weighing worldly and perishable commodities, not realizing the fact that he himself has been weighed. On your side the balances, O worldling! I will give you full advantage. I put on your side all the banking houses, all the storehouses, all the cargoes, all the insurance companies, all the factories, all the silver, all the gold, all the money vaults, all the safety deposits—all on your side. But it does not add one ounce, for at the very moment we are congratulating you on your fine house and upon your princely income God and the angels are writing in regard to your soul, "Weighed, and found wanting."

But I must go faster and speak of the final scrutiny. The fact is, my friends, we are moving on amid astounding realities. These pulses which now are drumming the march of life may, after a while, call a halt. We walk on a hair-hung bridge over chasms. All around us are dangers making ready to spring on us from ambush. We lie down at night, not knowing whether we

shall arise in the morning. We start out for occupations, not knowing whether we shall come back. Crowns being furnished for thy brow, or bolts forged for thy prison. Angels of light ready to shout at thy deliverance, or fiends of darkness stretching up skeleton hands to pull thee down into ruin consummate. Suddenly the judgment will be here. The angel, with one foot on the sea and the other foot on the land, will swear by Him that liveth forever and ever that time shall be no longer: "Behold, He cometh with clouds, and every eye shall see Him." Hark to the jarring of the mountains. Why, this is the setting down of the scales, the balances. And then there is a flash as from a cloud, but it is the glitter of the shining balances, and they are hoisted, and all nations are to be weighed. The unforgiven get in on this side the balances. They may have weighed themselves and pronounced a flattering decision. The world may have weighed them and pronounced them moral. Now they are being weighed in God's balances—the balances that can make no mistake. All the property gone, all the titles of distinction gone, all the worldly successes gone; there is a soul, absolutely nothing but a soul, an immortal soul, a never-dying soul, a soul stripped of all worldly advantage, a soul—on one side of the scales. On the other side the balances are wasted Sabbaths, disregarded sermons, ten thousand opportunities of mercy and pardon that were cast aside. They are on the other side the scales and there God stands, and in the presence of men and devils, cherubim and archangel, He announces, while groaning earthquake, and crackling conflagration, and judgment trumpet, and everlasting storm repeat it: "Weighed in the balance, and found wanting."

But, say some who are Christians: "Certainly you don't mean to say that we will have to get into the balances. Our sins are all par-

doned, our title to heaven is secure. Certainly you are not going to put us in the balances? Yes my brother. We must all appear before the judgment seat of Christ, and on that day you are certainly going to be weighed.

O follower of Christ, you get into the balances. The bell of the judgment is ringing. You must get in to the balances. You get in on this side. On the other side the balances we will place all the opportunities of good which you did not improve, all the attainments in piety which you must have had, but which you refused to take. We place them all on the other side. They go down and your soul rises in the scale. You cannot weigh against all those imperfections.

Well, then, we must give you the advantage, and on your side of the scales we will place all the good deeds that you have ever done, and all the kind words you have ever uttered. Too light yet! Well we must put on your side all the consecration of your life, all the holiness of your life, all prayers of your life, all the faith of your Christian life. Too light yet! Come mighty men of the past and get in on that side the scales. Come Payson, and Doddridge, and Baxter, get in on that side the scales and make them come down that this righteous one may be saved. They come and they get in the scales. Too light yet! Come, the martyrs, the men who suffered at the stake for Christ. Get in on this side the Christian's balances, and see if you cannot help him weigh it aright. They come and get in. Too light yet! Come, angels of God on high. Let not the righteous perish with the wicked. They get on this side of the balances. Too light yet!

I put on this side the balance all the sceptres of light, all the thrones of power, all the crowns of glory. Too light yet! But just at that point, Jesus, the Son of God, comes up to the balances, and He puts both of His scarred feet on the balances and the Christian's side comes

down with a stroke that sets all the bells of heaven ringing.—The Rock of Ages heavier than any other weight.

But, says the Christian. "Am I to be allowed to get off so easily?" Yes. If some one should come and put on the other side the scales all your imperfections, all your envies, all your jealousies, all your inconsistencies of life, they would not budge the scales with Christ on your side the scales. Go free! There is no condemnation to them that are in Christ Jesus. Chains broken, prison houses opened, sins pardoned. Go free! Weighed in the balances, and nothing, nothing wanting.

Oh! what a glorious hope. Will you accept it this day? Christ making up what you lack, Christ the atonement for all your sins. Who will accept Him? Oh! if you could only understand the worth of that sacrifice, you would this moment accept Christ and be saved.

TALMAGE.

THE WRONG END.

I tried for twenty years to live a good life, and act like a Christian, but somehow I could not manage it. I kept pretty straight for a few days after making fresh vows and resolutions, but the power of the world was too much for me. I was like a man trying to build without a foundation. I was really anxious to be a Christian, but I was beginning at the wrong end—working *for* life, instead of *from* it. I quite lost heart, and thought of turning infidel, when a friend pointed out my mistake, and told me God's way. I received life as a gift, just as I was, and immediately I knew the change. I found it easy then to live and act as a Christian, for I had Christ and his Spirit in me. Reader are you at the wrong end also? Christ is the foundation; you must begin there. —*The Worker*.

Baxter said: I preach as if I'd never preach again, as a dying man to dying men.

\$200,000 FOR A BIBLE.

A syndicate of wealthy French Jews has offered \$200,000 for the Hebrew Bible in the Vatican. For this book, generally conceded to be the most valuable in the world, the Hebrews of Europe have more than once made offers in the century past, one of the offers being its weight in gold for the famous Bible; but it is understood that the pope cannot legally sell it without the authority of the Congregation of the Propaganda.

OUR DEAD.

STAUFFER.—It is with sorrow that we record the death of Sister Mary Stauffer, wife of Jacob E. Stauffer of Constantine, St. Joseph co., Michigan, who departed this life June 1st, 1890, aged 50 years, 7 mo. and 24 days. The funeral took place June 4th, at the residence of the deceased, and her body was conveyed to its final resting place in the Constantine Cemetery where others of the family and friends have been buried. The occasion was improved by Dr. W. O. Baker of Louisville, Ohio, to an attentive congregation, subject 2 Cor. v, 1. Sister Stauffer was the youngest daughter of Rev. Samuel Rice, deceased, formerly of Fayette county, Pa., but at his death resided in Ill. She embraced religion at a love feast held at her uncles in Fayette co., Penn. in the autumn of 1862—we well remember that evening when she and her cousin presented themselves at the altar for prayer—but it was not until the summer of 1867 and after her parents had moved to Wayne co., Ohio, that she was baptized and received into the church. She was united in marriage with Jacob E. Stauffer at Easton, Ohio, November 6th, 1873. She was the mother of four children, two sons and two daughters, who with her husband and many friends survive her and deeply feel their loss, but which no doubt is her eternal gain. Sister Mary was a kind mother, a devoted Christian and if it had been the will of Providence that she could have been spared to her family, it would have been to them and her many friends that which we would have very much desired but it was otherwise decreed by Him who doeth all things well. Her disease was consumption and although death was expected for months before it came yet when it did come we could hardly realize that the hour was so near, when we beheld that quiet and apparently sleeping form before us. She died without a struggle at 11:30 P. M. June 1st. Shortly before she died while

her children were standing near her bed she kindly admonished them how they should live that they should be good and kind and should be prepared to meet her in heaven: what a solemn hour when the final farewell is made between a mother and her children, may it always be remembered.

RODEMAL.—Died near Mt. Morris, Ill. April 28, 1890, Edna May Rodemal, wife of —Rodemal and daughter of Abraham and Barbara A. Miller, aged 22 years and 28 days. Her remains were followed to the West Branch Church by a large number of her neighbors and friends at which place the funeral services were held by Rev. Gardner, of Foreston and Elder Isaac Trump, of Polo, Ill. Sister Edna was a member of the M. E. Church for about a year. She was a dutiful child. She often spoke of her nearness to God. Her disease was consumption. She leaves many friends to mourn her early departure. May the Lord comfort those that mourn.

Her heavenly Father took her
Up to his loving breast,
And in that peaceful heaven
She found her long sought rest.
Among the holy angels,
Today she shines in light;
Beyond the reach of sorrow,
Above the world's dark night.
Farewell dear child and daughter,
Farewell thou sister dear:
We miss thy loving presence,
Thy place is vacant here.
And yet thy blessed memory,
Will linger with the years;
And shine with radiant luster,
Through all our bitter tears.

STONER.—Died near Greentown, Stark co., May 29th, 1890, Sister Susannah Stoner, wife of Abraham Stoner and daughter of Preacher Isaac Bomer formerly of Bedford co., Pa., and later of Stark co., O. Sister Stoner was born in Huntingdon co., Pa., Sept. 5th, 1824 and moved to Bedford co., Pa. at the age of ten years. She was there married to Abraham Stoner, on the 6th of April, 1853. This union was blessed with eight children, of which two preceeded her to the Spirit Land, leaving husband and six children to mourn over the loss of a dear companion and mother. Her age was 65 years, 8 mo. and 22 days. She became converted Sept. 1855 and united with the Brethren in Christ in the following Nov. She became a faithful member, beloved by all, "a light of the world and a salt of the earth." Sister Stoner was afflicted with Bright's disease for several years, and about a year ago she was near the verge of Jordan, but recovered partially. After several weeks of indisposition from her old complaint she died suddenly of apoplexy. She bore all

her sufferings with Christian fortitude, being entirely resigned to the will of God. Her prayers and heart's desire were for those other children who are still unsaved. What a consolation it is to parents to know that their children are saved and what an anguish of soul it is to leave them unsaved. Deceased was buried on the 29th of May, a large number of friends and neighbors were present. The services were conducted by Elder Joseph Hershey and the writer. Text, 2 Cor. v, 1, etc.

W. O. BAKER.

RESH.—Died near Mt. Morris, Ill., March 17, 1890, Ralph Edgar Resh, son of John M. and Martha A. Resh, and grandson of Abraham and Barbara A. Miller, aged 2 years, 1 month and 17 days.

One sin could harm and sorrow fade
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there.

JOHN LUCAS.—Died on the 15th of April at his home in Curtin Township, Centre co., Pa., aged 42 years, 10 mo. and 15 days. For many years he has been striving to do good. When young he connected himself with the Church called Disciples and was recognized as a worthy member and Bro. He finally had opportunity of attending the Brethren meetings and little by little he was drawn into a closer relationship until he was made to feel that their God is his God and the way they go he will go. Thus he came presenting himself for membership and was received into the family of faith and tried to live a godly life. But oft confessed his short comings. Bro. Lucas was one of those who met with many financial reverses sustaining heavy losses and seemed to grieve him much that he was unable to pay all those whom he owed and often felt as though he would gladly turn over every thing he had if he could only clear up every thing in this world. He suffered over one year mostly at his liver and kidneys and by times seemed as though he would recover, but finally death claimed him as his victim and on the 18th inst. all that was mortal was followed by a large procession to the silent village of the dead. Services were rendered by the home Brethren and the latter part of the 2nd verse of the 14 chapter of St. John's Gospel was used upon the solemn occasion. "I go to prepare a place for you." He leaves a wife which to him was a true help-meet to mourn the loss of a kind husband and we trust her loss is his eternal gain.

Brother thou art from us taken
Here on earth no more to meet,
Thou art gone but not forsaken
Up to Heaven thy loved ones greet.
There we trust we all shall meet thee,
Round our Father's throne on high;
There forever, praise and greetings,
Never more get sick and die.

T. A. LONG.

Howard, Pa.